

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1

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MARRIAGE.

Every age has its peculiarities, from the fact that nearly every generation has its crusade; and consequently the motives, methods and developments of all issues will be antagonistic to the past, simply because they are *new*.

Our age is peculiar from the prominence it gives to all questions directly or remotely connected with the social harmonies of society. The issue thus far, however, is more critical than philosophic, more antagonistic than constructive, and tends more to *isolation* and extreme than to unity or harmony. The unity of sexism or the harmonies of marriage must be investigated, until it is the gospel of practical life, for there is no department of socialism so fundamental for *good* or *bad*, as the relations necessary to the development of the affections and passions of our being.

A comprehensive philosophy will save many regrets, by keeping in mind the *fact* that *change* is *functional* and fundamental to motion, and life, whatever else it may possess, must from its very nature be *identified* with action. From this point of view, all Nature is one endless system of changes, from simples to compounds, from the primary to the ultimate, until the union of *parties* or *elements* takes place, which may be called its *marriage* or *maternal*.

Marriage, therefore, is but the Spiritual ultimate of all things capable of association, physical or material or Spiritual.

For the unities and harmonies of material marriage, as developed in the great compounding system of Nature, the reader may find a partial explanation in any good work on agricultural, mineral, or animal chemistry, which as a preliminary study to higher truths we would recommend to all who seek for unity and harmony in the relations of things.

The difference between the seeming mechanical harmony of the material world and the lack of fixity and unity in the human world, has given rise to all kinds of crude and unhappy reflections.

It does not spring, however, from any difference in the laws of harmony as developed in the two worlds, for to the student of chemistry, the human world is ever mirrored in the lower antagonisms which he finds in the mal-relations of gases and ethers, fluids, solids, and their elements. So too in the animal world. The correspondences are true in the general, and no doubt in the minutiae, could we know its formula with sufficient exactness. The only question therefore with the philosopher, is, what are the qualifying laws of marriage? What are the laws special and general that enter into its harmonies? The first question has been answered from time immemorial, and is so old, that it is *not* only common *place*, but most sadly brutal in most of its associations, though to the man or woman of harmonic instinct, the word *love* is full of the holiest and most comprehensive melody. The following may be claimed as the associations of the word in a *good* and *pure* sense, which is copied from among the reflections of an old bachelor.

"What is love?" Metaphysically it is a principle, co-eval and co-extensive with Deity, the bases of the universe, for God is love. But practically it is the yearning of the Spirit for a purer, nobler, happier life in united, social, moral, and intellectual existence with a kindred being. Love is like the autumnal sun, it claims all seasons for its own, it has no autumn, no winter, but one perpetual bloom of beauty, and its Spring reaches on to eternity."

"Love is reciprocal, so that when your love falls upon a heart that can mirror back its like or a greater love in return, you may safely love and know that you are loved; for the image of another's love will be daubed over upon your own heart." This may be called its mental or conception stage, and as such it lives in the minds of most persons in a higher or lower degree.

As however the human world expands by the unfolding of its *interior* rather than by adding to its exterior, as is the law with all material things, it is necessary that conception pass from the world of sentiment and feeling, where it is purely personal or individual, to the world of *fact*, where it becomes mutual and reciprocal. Here is the critical issue; since the first law of *use*, which is *wisdom*, should be in attendance when all such transitions are made. Here commences the war of sentiment with consequences, since any misstep in the transition must be fatal to the harmonies of after life. Unfortunately, however, it too often happens that the necessary wisdom is not only lacking, but a quick and impulsive temperament prompts the possessor to the most extravagant issues. An eternity of feeling lives in all such natures, so far as conception can measure duration, and the bliss of life has all its intensity from the very extravagance of its positiveness. "Love and friendship," wrote Clarinda to Burns, "are words in every one's mouth, but few, very few, know or can comprehend their meaning;" a complaint only too true, judging from the examples of daily life. The false issues, however, which some modern sophists have made on the "Institution" of marriage, are no more legal

timate to good sense and sound reasoning, than "*total disparity*" is consequent to the general relations of social life; because the *whole* question is debatable as soon as the assumption is made, that inharmonies spring from marriage *per se*, instead of its improper combinations and relations.

The whole science of life proves that lack of wisdom is always productive of false and bad relations;

for it is a law of the animal world as well as the Spiritual, that "when the blind lead the blind, both fall in the ditch." And yet, what help or aid can the past experience of the world give, to save the victims of sentiment and impulse from the sad consequences of premature action? Has the law of

consciousness any *magic* powers, by which to infuse

into the Spirits the necessary caution in choice? To

suggest the proper qualification and education to person choosing? are all left to seek their associations by the undeveloped and unexplained light of like and dislike? Most surely! The world of

sentiment to-day is *as blind* as it ever was. If any

doubt it, let him or her open their ears and eyes to the sayings which social tumult has made somewhat common to the age.

Marriage with all its blessed harmonies is com-

pared to a "*lottery*" by some; to one good among hundreds of bad by others;—while others still,

reckless of all caution, talk of choosing a wife or husband blindfold, and marrying the first that comes into view. I dread lest she should be forced to sacrifice her *heart* to her principles, or her principles to her heart. With trembling hand I shall

cultivate sensibility and cherish delicacy of senti-

ment, lest while I lend fresh blushes to the rose, I

sharpen the thorns that will wound the innocent I

would fain guard. *I dread to unfold her mind*, lest

it should render her *wife* for the world she is to inhabit. *Hapless woman!* what a fate is thine!"

Proud to her memory among the children of

earth, for the harmonies of heaven have long since

wiped away all tears and silenced all regrets. The

sad experience of this gifted woman should be

more generally known in this age of "*individualism*"

; when marriage is classed among the "obsolete humbugs" of a barbarous past. In an age

when recklessness is getting to be a fashion, and

just a synonym for love. What we have written,

however, is more to awaken thought on the *fact*,

that while every novel, sermon, dissertation on

moral, manners, customs, &c., philosophical or otherwise, in papers and books of all kind, *good* and

bad, *big* and *little*, speaks of love, we know of no

system as yet, that has given the first rational hopes

for a better future, except it be found in the reli-

gion of Jesus and the philosophy of Phrenology.

This is *all-sufficient*, if it was practically studied

and generally known; but for ourselves, we are

free to say, we would give more for the *lowest*

opinion of a good practical phrenologist, as an aid

in securing our future happiness were we about to

marry, by making us better acquainted with the

nature and general character of the lady and our-

selves, than if we spent *ten* years in courtship

as it is now practiced in genteel society.

To elaborate these reflections, we give the fol-

lowing from one of the purest of modern writers,

as it will show the *necessity* of such caution in the

premises, as to divest the mind of that reckless-

ness which is so marked and sadly illus-

trative case. She, that had seen life in so many

phases as to comprehend the *needs* of woman,

while yet young, became the inspired apostle of

Woman's Rights and wrote her "*Indication*"

which we *should* not has warmed the aspirations of

many of our modern agitators on the same subject.

She, who in her day was the ready competitor

with the celebrated Edmund Burke, for the fame

and affections of England's people, as well as the

champion of political rights and popular liberty,—

knew so poorly how to elaborate character, that

in giving her soul's best and holiest affections to

another, she gave them only to see them in time

neglected and rejected.

The reader, to understand her case, should get a

copy of her "*Rights of Woman*," to which is

prefixed a brief sketch of her life. These few

facts, however, will help to explain. Mary W.,

during the labors of an active intellectual life as

teacher and translator, had abundant opportunity

of knowing the past and the then present education

and development of her sex. It was a painful subject

to her to think of—but oh! how humiliating when

she saw that the ecclesiastic and theologic dogmas of society made it imperative for her to submit to

the same formula which had crushed so many in

the animal world. The correspondences are true

in the general, and no doubt in the minutiae, could

we know its formula with sufficient exactness. The

only question therefore with the philosopher, is,

what are the qualifying laws of marriage?

What are the laws special and general that enter into its harmonies?

What are the laws personal and individual, to the

world of *fact*, where it becomes mutual and reciproc-

al?

She was not born to shame!

Upon her brow shame was ashamed to sit;

For it was a throne where honor may be crowned

Sole monarch of the universal earth."

No! her *abused confidence* was death to her,—so

that suicide was resolved upon and attempted

twice, but prevented from any catastrophe by the

watchful care of others. No wonder she said:

"Love, dear delusion!! Rigorous reason has

forced me to resign; and now my rational pro-

pects are blasted, just as I have learned to be con-

tended with rational enjoyment."

This unhappy, *uncle* and melancholy part of

her life blushed much of her after bliss, though she

lived to know another and a wiser love. Still the

sad mistake of her youth was ever like a dark

cloud over the memories of her loves and the past.

It was no small sentimentalism that made this

strong-minded woman sad and sorrowing evermore;

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for though every effort in keeping with the times were made to cheer and console her, still "*a huge, great grief*" was ever present to her sensitive nature. While traveling through Norway, Sweden and Denmark, the letters she sent home give the most convincing proof that her soul was sad, and melancholy had full sway by times over her sensitive nature.

She writes to a friend of her daughter, and the future:

"I feel more than a mother's fondness and anxiety when I reflect on the dependent and oppressed state of her sex. I dread lest she should be forced to sacrifice her *heart* to her principles, or her principles to her heart. With trembling hand I shall cultivate sensibility and cherish delicacy of sentiment, lest while I lend fresh blushes to the rose, I sharpen the thorns that will wound the innocent I would fain guard. *I dread to unfold her mind*, lest it should render her *wife* for the world she is to inhabit. *Hapless woman!* what a fate is thine!"

"As it happens, Louise, the virtues also, like the beauties of the body, can grow old, and become repellent and hateful with age."

"How, dearest aunt! What is it you say? Name to me a virtue which can become hateful with years."

"When they have become so, we no longer call them virtues; as a beautiful maiden can no longer be called beautiful, when time has changed her to an old and wrinkled woman."

"But, aunt, the virtues are nothing earthly."

"Perhaps."

"How can gentleness and mildness ever become hateful?"

"So soon as they degenerate into insipid inde-

gence and listlessness."

"And manly courage?"

"Becomes impious rudeness."

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, SEPT. 2, 1854.

A NEW PHASE OF SPIRITUALISM.

When charity becomes a part of moral life, and her convictions of duty expand into the practical precepts of social and intellectual intercourse, there will no doubt be a very different style of criticism, and a more comprehensive method of explaining individual peculiarities. As it is, however, we have to think, judge and make estimate of things and men from the sphere of personal culture and social harmonies, which in many cases reflect the most absurd conclusions, the subject matter itself being true.

The thinking world has been for centuries impressed with the necessity of some discriminative code of laws, by which to try the aberrations and erudites of the dreamer and the theorist, since to the mind of large receptivity in the sphere of causes, there is as much *pain* resulting from partial, angular and antagonistic idiosyncrasies and eccentricities of method, as there is in the *social* world, from the incivilities and bad manners of an uneducated but money-proud aristocracy.

As yet, however, there has been little more than a compromise, which in many cases expresses the existing dislike, by some sarcasm, insinuation or humorous display of personal peculiarities, so that *isolation* is still the position of some of our best thinkers. This state of things must ever be productive of regrets to the lover of truth and the worker for progress, since it keeps the battle of *logic* and *method* ever before the mind, producing uncertainty and misgivings, rather than ascertained results and conclusions. Much of this results, not from a lack of knowledge, but from a sickly and feverish desire some minds have to be *original* in their conceptions and theories. We like the word *improvement* better than that of *originality*; for while the latter is ever suggestive of absurdity to the well-read man and woman, the former expresses the exact benefit which the introduction of all *phases* of thought have been to the age or the ages. Intellectually, therefore, the critic, (when humane in feeling) is in very much the same position as Portia, whose living "*will*" was "cur'd" by a "dead father's," as each finds that

"If to do were as easy as to know what were good to do, chaperes had been churches, and poor men's cottages, princes' palaces. It is a good divine that follows his own instructions: I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching. The brain may devise laws for the blood; but a hot temper leaps over a cold degree."

Amid such a state of things it will not be surprising to find "ups and downs and alterations, bran new plans and speculations," even among the builders of the Spiritual and harmonic philosophy. So much we wish to premise, before we introduce a new phase of Spiritualism, which we find in the Daily Tribune of August 29.

Some one, who seems to be indulging in a laugh on the sly, gives quite a full report of a Lecture, with some free criticisms on Modern Spiritualism, which from their peculiarity may need a word before we notice the lecture. It seems the reporter is conscious of a difference in phases of Spiritualism, in making mention of the movements and peculiarities of some Society, which he is pleased to call "*Hypnotists*" by analogy to the subject of the discourse, though the real name is kept a profound secret," he makes the necessary distinction between it and other associations of Spiritualists in the following words:—

"This Society is not to be confounded with that in which Judge Edmonds and Senator Tallmadge are conspicuous. It differs from it as the Pythagorean school did from that of the later Sophists."

We cannot say the whole thing is *fascicled*, since the reporter has given a name to the society, and no doubt it has "local habitation," though we are free to say, we are "know-nothings" on the subject.

Equally unfortunate are we in comprehending the meaning of the following, without the writer wishes to laugh some one out of some absurdities of style and method; as the reader however may be more fortunate, we submit it for his examination.

"It could not therefore have been expected that this valuable lecture could, during the present generation, have been got hold of by the public in the ordinary course; the profound discussions listened to by this Society are in fact as well guarded from vulgar appropriation as if they had a place in the *Smithsonian publications*, if that term can be applied to books which have been printed and put on the shelves of the *Smithsonian Institute*, not for the use of the present generation, but of future antiquarians, like the subterranean relics recently brought to light which have revealed to us the possession of knowledge by the Ancient Romans, of which we have no trace in the classical writings handed down to us. The reader will be disappointed therefore if he should look for any thing in this discourse of the popular science of the present day, by which I mean that sort of knowledge which is to be obtained from itinerant lecturers, debates of scientific conventions, conversations of historical societies and the like."

We would not have spent so much time with the introduction, did we not wish to know who the learned lecturer is, because there is so much of the "oracle" in his reasoning, that we should be glad to give publicity to his name, were it possible to divine it from the above. The more, as we find some remarks in the lecture to us of a very objectional kind. To be sure, in an age of individualism, when many of both sexes seem possessed of a mania to be known to posterity, not only as reformers, but as Solomons or Platos, it is but reasonable to expect that large liberties will be taken both with sense and philosophy, as well as with the principles they may be attempting to explain and establish.

To this there can be no objection, when the *individual* is known, but we make a solemn protest against any one's using the name of Spiritualism for the purpose of forcing his or her erudites into notice.

We have *faith* to believe that, in the progress of time, man will be developed beyond the best conceptions now entertained by our most advanced minds; still we cannot see *propriety*, *sense* or *philosophy* in making such issue with the developed humanity of any time, present or past, as we find in the following:

"**IS MAN A FREE AGENT?**"

This question has been asked so often, that like many other questions, it is getting to be "tabooed." Still, as a very important department of philosophy, it must be examined, investigated, and discussed, until some practical and satisfactory explanation be given to society of the truth or falsity of the issue.

Most of our laws, criminal and otherwise, rest upon this dogma of "free agency," which cannot be altered until a clearer and deeper philosophy explains how far man is free—how far he is *not*. To suggest thought, we insert the following from the McArthur Herald:

"A man is circumscribed in all his ways by the providence of God, just as he is in a ship; for although the may walk freely upon the decks, or pass up and down the little continent, yet he must be carried whether the ship bears him. A man hath nothing free but his will, and that indeed, is guided by laws and reasons; and, although by this he walks freely, yet Divine Providence is the ship, and God is the Pilot, and the contingencies of the world are sometimes like the fierce winds, which carry the whole event of things whether God pleases."

When we see birds, at the approach of Fall, anointing their plumage with oil, to shield off the drops, should it remind us, when the storms of contention threaten us, to apply the oil of forbearance, and thus prevent the chilling drops from entering our hearts?

A man sees what he ought to be, and the intermediate time must needs be a time of labor and trouble, because the man is as it were disjointed, one principle not being in agreement with another. The passage from seeing to being answers to the six days labor mentioned in the Sacred Scriptures; when a man is what he has previously seen he ought to be, then he has arrived at the blessed Sabbath or seventh day."

The estimate made by the learned lecturer of the teachings of Jesus, as "*inadequate to the ex-*

gencies of the age," is not only very cool, but very presumptive and dogmatic, for two reasons.

1st. It is not self-evident to us that this learned gentleman comprehends the great principles of the philosophy of Jesus, much less the detail, which would spring into being by the application of his principles of love and kindness to the *needs* of practical life. Notwithstanding the fact, that the name of Jesus has been before the *so-called* civilized world for over eighteen centuries, it is no less true that the philosophy of Jesus is but poorly understood, intellectually and morally, and Spiritually hardly known.

There is a very significant reason for this lack of appreciation on the part of the *many*, since intellectuals and antagonists express the advance and development of civilization.

2d. Before anything can be called "*inadequate*," there should be a perfect trial, according to the obvious desire of the author, since without such exact justice in the premise, nothing can be considered good or adequate, that does not take *success* into fellowship, and make it identical with its very being. The difference between the cactus and the aloë in the vegetable kingdom is one of time, since they grow by the same law of nutrition, but their extremes are no more marked than must be the difference in time between the birth of a principle and its application to the necessities of society.—Where the analogies of nature teach modifications of growth and progress, the law sustaining them being *good*, it were but a small display of philosophic insight into the economies of Nature to wait its culmination in universal being, although some department of life may have passed into a higher development. To drop the figure, we apprehend the number is small who find the teachings of Jesus to be "*inadequate*" to the developing of better feelings—better motives and a more comprehensive estimate of the significance and beauty of Spiritual life in them, although there may be many, so far below its first principles as to be insensible of the harmonies and perfections of its full growth, as well as its ultimate expansion and development.

Whether the learned lecturer is of that class who has outgrown the law of love and human fellowship, we may learn before we have done. In passing judgment of *valuation* on any and all systems, there is a primary point to be settled, which involves the question of the goodness or badness of any philosophy, because of its adaptation to my *personal* feelings, or to the feelings of the many, composing the universal brotherhood. Some such test must be made, since by any other, the exceptions would destroy the "laws of order," and leave nothing but a cold and selfish individualism, whose God is a critical intellectuality. That the lecturer is one of this class, is very evident from the judgment he passes on the less fortunate and gifted of his brothers, if the following expresses his true idea and estimate of human development. He says:

"In speculating upon the influence of one mind over another, we should bear in mind that the power is much greater for a bad purpose than a good one, there being a natural proclivity of the human mind to evil."

We may be wrong, but we are impressed that this philosophy comes from a very exclusive school of orthodoxy, and savors more of the "elect precious," than of the humanities of Spiritualism. Indeed, we don't well see what keeps the gentle man among Spiritualists; for we are conscious he would get the right hand of fellowship in any of the churches, where "*total depravity*" was a "cardinal point of belief," if he would present the above lines as a certificate of membership. "Come unto me all ye that labor and are heavy laden, and I will give you rest," is the humane and sympathizing language of a Spirit so pure, so far removed from the possibility of contamination, that out of the fullness of its being and from the excess of its own wealth of soul, it can not only associate with, but give the helping hand to the poor and needy, that they might find rest to their souls.

It must be, that much study is not only wearisome to the flesh, but injurious to the *brain*, since it is an observable *jew*, that in proportion to the progress made in mastering hard names, dates and theories, in that proportion do such men forget the happy spontaneity of soul, which "long, long ago," made music all the day long and sweetened night with the recall of the blissful visions that mingled with the day-dreams of its being.

Blessed simplicity of confiding youth! that out of the abundance of its own bright and happy Spirit can weave the golden hopes to beautify a rich humanity. Oh! man of words and formula—"long philosophy" on a peg, beside the antique publications in the *Smithsonian Institute*, rather than let its fantastic images hem in the native vigor and cheerfulness of thy Spirit, by shutting out the sun-light and star-light of this God-given day, into which the skeleton past comes for translation and elimination. Wake! man, from the fragments of intellectual life into the fair proportions of an unfolding harmony, where soul and sense combine to make perpetual life the rich reward of a cheerful and joyous Spirit, instead of casting the grim visages of an undeveloped humanity into the iron moulds of a poverty-smitten and barren conception, which men in their ignorance had called philosophy, when indeed and in fact they were revealing their own depravity—since the law is universal—"Out of the abundance of the heart the mouth speaketh."

J. H. W. TOOHEY.

"THE PRACTICAL CHRISTIAN."

There is a much-loved and long-cherished association connected with these three words, that warms the hopes for a better future, that nerves the arm for a stronger battle, that fortifies strength with patience, hope with cheerfulness, and keeps love, like the "gay and cheerful evergreen," fresh in the midst of wintry doubts, chilling suspicions, and worldly antagonism. They associate themselves with the taking off of your "coat, and rolling up of your sleeves," and giving the hour and the whole man to the good work, that should be done with all the soul, might, mind and strength, for here there is no *sham*. They may describe the owner of a hard hand, but it has an honest grasp and a generous shake that sends the warm blood dancing merrily through the veins and arteries, until they tingle with delight; and in after years that hand and grasp mingle with the memories of happy hours and charitable deeds, when the magic word of *welcome* gave new sunshine to the joys of hospitality. When the tear of sympathy, or the smile of pleasure bespoke the suity of soul that gladdened many an after hour. Long may they live in the minds of all congenial Spirits, to bless them with charity for the *past*, inspiration and deeds of manly daring for the present, and a large and generous faith for the future; that can sweeten alike the memories of "long, long ago," the desires of an active present and the religion of the future, whose humanity and love will pale only before the glory and perfection of the great Almighty Father.

I propose to give, will, I trust, be ranked among those discoveries in science which make epochs in history. Hereafter the pursuit of Spiritual illumination will be as plain and the course of preparation as easy as the elementary studies of the common schools."

The explanation of this new development which I propose to give, will, I trust, be ranked among those discoveries in science which make epochs in history. Hereafter the pursuit of Spiritual illumination will be as plain and the course of preparation as easy as the elementary studies of the common schools."

The estimate made by the learned lecturer of the teachings of Jesus, as "*inadequate to the ex-*

TO REV. MR. FENNEL, GLENS FALLS.

DEAR SIR:—While studying your sermon, with the hope of finding some principles—intellectual, moral or religious—by which I may discover your relation to the sphere of truth and philosophy, I am constantly reminded of an *apothegm* which informs me, that "to apologise for the guilty is a happy way to justify *calumny* against the *innocent*," since I find you always making the most sophistical and Jesuitical issues with Spiritualism, the better to convince "your people" that their "ignorance is bliss," their *folly wisdom*, and their *prejudice* the veritable *intuitions* of the "Holy Ghost."

If you mean not so, I cannot comprehend the aim and Spirit of your whole sermon; for, when you shrink from all the responsibilities consequent to a belief, good or bad, in the premise, you never lose sight of your subject from the lawyer point of view, and adopt the most inconsistent and contradictory methods of explanation. Heretofore, you have been fighting the assumption of "demonic" possessions and Devilism in general; but finding that rather *too much* of a good thing, you ignore any such conclusion as your own, and as you are bound to give some explanation of the phenomena or accept the Spiritual conclusion,—you now come to the sphere of earth and to earthly influences to account for the whole thing. Your language is as follows:—"Many experiments have been made, which seem strongly to confirm the view that the sources of all the communications made are wholly in *embodied Spirits*. Mediums themselves have affirmed that they can get just such communications as they wish, and that though they are sometimes unconscious of what they are writing, the communications, from some automatic action of their own minds, generally accord with their own views, so that when they change their views, they contradict what they have previously said."

As the assumption in the above is an "*old one*," and has been answered frequently by others, I present the following extract, which is taken from a review of an "*expose*" of Spiritualism, which appeared in the Walworth County (Wis.) Reporter of June 17. The author of the "*expose*" is the Rev. H. Whitcher of Rochester, N. Y., of whom the reviewer says:—

"He charges the whole to Mesmerism, and Mesmerity to electricity, by which electricity is made a very intellectual fluid. But it is beyond his *ken* to show how electricity can produce such results. And we think if he had consulted some of the ablest professors of electricity in the United States, who declare that it is *not* electricity, he would not have been quite so confident. He has doubtless done as he advises others—keep away. Of course he has seen nothing, and judges without evidence. Blinded by sectarianism, superstition, bigotry and ignorance, he has taken cant for argument, denunciation for logic, and simple assertion for proof. This will fail to convince any one who has seen these strange phenomena, or keep any one from investigating the subject."

For fear, however, that you, in common with many others, should take advantage of the *noise* made by the publication of the late work of Dr. Dods, and believe yourself safe in the above assumption because you have borrowed it from him, I wish you to read the following extract, which I take from a review of his book, published in the Georgetown Advocate, July 11:

"Dr. Dods is a witness against "Spiritualism." His work has been trumpeted far and wide as somewhat a demolisher of the '*ism*' which it attacks. In carrying on his argument and warfare, however, he assumes as admitted truths and facts, things about as incredible as the assumptions of the Spiritualists themselves. He seems to be a firm believer in the alleged facts of mesmerism, clairvoyance, etc., yet utterly fails to clear up and demonstrate the boundary line separating their obscure domain from the other, or 'Spiritual' obscure. He discredits the theories or vagaries of Judge Edmonds, A. J. Davis, Reichenbach, etc., yet reposes full credit in Swedenborg, the Seeress of Prevorst, Zschokke, etc. He leaves one to infer that with all his hypothesis, and its explanations, he too is groping, like those whom he takes in hand, in obscure, dark, and unknown paths."

You will perceive from these remarks, that your assumption, as well as the authorities on which it is predicated, are alike obnoxious to good sense and common honesty; for these reviews were not written by Spiritualists, but persons who, using their intelligence for a better purpose than "*special pleading*," speak the honest convictions of their mind like men.

I know it is sometimes expensive to have a "*conscience*," since Archbishop Paily could not afford to have one, but I do indulge in the hope that the Spirit of the times is somewhat changed, and that you and many positioned like you should not allow a physical conscience to make cowards of you. It may be, however, you do not, and that I am *strong* in even making such an intimation. Still, I think before I have finished these notices of your sermon, you will see it is among the possibilities of an honest and impartial conviction, to come to the conclusion, that if you are *honest*, you must be *very ignorant* of the whole subject of Spiritualism, and therefore a very unqualified person to give light on so complex a question. We learn much by experience, as it is said; he is the best of teachers; so I may indulge the hope that your next effort will be better studied, more philosophic and more in keeping with the facts and spirit of the religion you profess. May you live long to enjoy the blessing of life with the fellowship and communion of a pure Spirit, is the sincere wish of

J. H. W. TOOHEY.

Living, let it be our watchword—dying our consolation—and when *dead* our epitaph.

When we commenced writing, we had in mind to say something of "*The Practical Christian*," a newspaper published at Hopedale, by a community of Friends, who are working in "*faith, hope and charity*," to make themselves and the world the representatives of the *practical Christian*. We are somewhat inclined to think some good Spirit has been with us, to turn our mind into the proper harmony, before we expressed the thought we had in mind. "Hopedale" and Adin Ballou have been in our memory for many years, and associated with much we have expressed above, although we have seen Adin but once in the flesh, and Hopedale never. Still we love to cling to this association, because Hopedale has become a nursery of hope to many an earnest soul in this awakening age, and a promise *indeed* to the present for a better future. Long may they live to do the same good work, enjoy the same rich blessings, and leave behind them the virtuous memories of a mellowing age. But what we want mostly to say, is, that in the *Practical Christian* of August 26, there is a long, strong, and solemn communication from Adin Ballou, on "Modern Spiritualism—Its Good and Evil," which having read, we would like to have the friends of progress read also, think seriously of its meaning, and appropriate its philosophy to the *needs* of the occasion that called it forth. We can say all this without accepting every letter or sentence of it, because we love its discriminative Spirit, its cautious philosophy, and its practical manhood. Still, we think friend Adin will see, on further reflection, that much of the seeming inconsistency of modern Spiritualists is but the very natural fruit of their past teachings. The doubts of the past have given place to an enthusiasm as extravagant as their skepticism was unhealthy, and the joys of a new life makes them impatient of delay—as they wish all to "partake of the waters of life freely."

Besides, it cannot be expected that the change should be so radical as to save them from errors in reasoning, since there has been as yet neither discipline of mind, method in argument, nor actual knowledge to save the mind from the extravagances of *individualism*. The "true love theory" has its apostles and disciples, and it would be strange if it did not have its victims, but we live in hope that the intoxication of passion, which came to some with the knowledge of its reckless assumptions, will pass away soon as it is known of what manner of man it is. It is true that evil habits form by unseen degrees, "as lakes from rivers and rivers run to sea." But *good* also has in it the elements of life, and is sustained and supported by the active good of the Spirit-world by the destiny of good as fashioned in life by the Almighty Mind, and brought home to the convictions of every thinking soul, that knows anything of progress and development.

We give the conclusion of friend Ballou's position and lead them to get the paper and read the entire article. He says:

"I have spoken freely and at full length. I trust it shall be understood by all parties concerned. I speak and act on my own responsibility. If I am right, let that right bear only its intrinsic weight. If I am wrong, I hold myself open to correction by God, angels and men. I assume no personal authority over my fellow Spirits in any sphere, and shall bow to none but that of the Infinite Father, established in the sovereignty of divine principles. Modern Spiritualism has merits which all its adversaries will ultimately be compelled to acknowledge. It has imperfections which ought to make all its apostles modest in their extollations of it as a dispensation. And as to enemies, if those of its own household can be properly taken care of, there will be little to fear from any without. May its progress evolve only incidental evils, and its consumption be replete with essential, universal and everlasting good."

We learn by the Daily Tribune of last week, that Judge Edmonds is recovering rapidly from the effects of his late sickness; and it is hoped that his complete recovery is not far distant.

Soon as his strength will permit, he intends to give his whole attention to the preparation of his long-promised volume on Spiritualism, so that it may go to press sometime in September.

We expect the second volume of "*Spiritualism*" will be equal, if not superior to the first, and look upon its publication and mission as important events in the spread and progress of the Spiritual philosophy. We hope soon to be able to say—the Judge is well and working.

LOGIC!

Poetry.

And poor, too, shall lend His aid
Persuading as she sings—
Scattering o'er your shaded earth
Sweet incense from Her wings.

[The following poem was mislaid, or would have appeared before.]

[For the Christian Spiritualist.]

ANGEL WHISPERS.
GIVEN THROUGH A MEDIUM.
Listen to a truthful story,
Whispered to my ear at night,
By a band of glorious beings,
Garmented in robes of light.

Once, with care and bitter sorrow,
We were compassed, whilst below,
And each bright expectant morrow
Ushered in a sense of woe.

Doubt, mistrust, and care and anguish,
Hung around us like a cloud,

In their dark mysterious foldings,

Seeming like a spirit shroud.

Vague suspicion, blithed and voiceless,
Warped the golden chords of love,

As each cherished friend was taken,

Up to homes prepared above.

Prayer was like a heavy burthen,

And our hearts could only rise

Up to clouds which hung like curtains,

Shadowing the Spirit skies.

"Day and night we wept with anguish,

Blinded to that heavenly light,

Gleaming from those worlds of beauty,

Now unfolded to our sight;

Not one cheering ray from Heaven,

Came to urge us on our way,

Not one sooth-given ray,

Turned the darkness into day.

"All within was lonely, dreary,

Hope had folded up her wing,

Dropping like a bird all weary,

After it hatched to sing,

Morning came at length and with it

Came a messenger of love,

Bearing to our hearts a token,

That he came from worlds above.

"Lo! he said, the eastern broken,

Learned be the cords of gold;

Let the past be like a story,

Like a tale that has been told,

Feeling which for years has hidden,

Buried in the soul's deep gloom,

Sprang to life—and lo! unnumbered

Visions rose as from a tomb,

"Wasted, weary, worn and wretched,

Lay we down one night to sleep,

When bright angels came and bore us

To this land where none can weep;

Now we live in that bright Heaven,

Where the weary are at rest,

Where no lonely heart is burthened,

Where no sorrow can oppress,

"We would now reclaim the erring,

Win them back from guilt and sin,

Help the hopeless ones now straying,

Gloomy, devian paths within;

Now our Spirits often hover;

While afflictions visits keep

Round the couch of those who slumber,

Near the hearts of all who weep,

"Thorns may wound the tender-footed,

On the road that leads above,

But each sorrow we would lighten,

And the journey cheer with love;

Calmly as the singer needs,

When the stormy winds to rest,

Would we whisper gentle tendings,

To the troubled, weary breast.

"Cast aside each dark foreboding,

Cast aside each pressing care,

Strive to enter into glory,

Through the gate of earnest prayer;

Prayer alone uplifteth ever,

Prayer alone uplifteth love,

Prayer alone brings Jesus near us;

Jesus—God of Heaven above,

"Hear the teaching we are urging,

Heaven is now within you all,

If the stubborn heart but listens,

To the Savior's gentle call;

Come to me ye heavy burthened,

Come to me ye world-opprest,

Come to me, my love is easy,

Come and find eternal rest.

"Come, let not in pride's vain glory,

Come, but not with stubborn knee;

Come, but not with worldlylopings,

Come, and I will set you free;

Come to me with hearts overflowing,

Come like children asking bread;

Come, and by my guardian angel,

To your homes ye shall be led."

EXCELSIOR.

[For the Christian Spiritualist.]

THE RESPONDING SPIRITS.
How sweet is the union of true loving natures,
How peaceful and tranquil the bliss that's within;
On the clear page of beauty bright thought ever rolls
And waxes from the vision all darkness and sin.

How oft in my rambles I've sought recreation,
By bathing in streams of clear limpid light;
I've gazed in the Heavens till lost in reflection,
Nor dreamed that the day beam was changing to night.

I've listened, all rapt, to the sweet warbling songsters
And prayed for deliverance from chains that I wore.—

But naught save the echo of my humble petition,
Came back to my heart with the word nevermore.

Like the convict who's doomed to the gallows for labor,
I passed the cold chains that around me were clinging,
And prayed in my heart to my God and my Savior,
That quickly on earth my sad work might be done.

Then over me came stealing, in sweet gentle whispers,—
"Oh, listen fair daughter of earth, I implore;
Can you resist us, say will you refuse?"

Then back from my heart went the word, nevermore,

So here in sad bondage I deemed now to labor,
The lot that is entered how drear and how dark!

Then hungry, I cry to my God for deliverance,
To ready guide onward my frail little bark.

Like the mariner here Grief's rugged billows,

On the dark sea of time I'm floating along;

With naught save the clear star of Heaven to guide me,

And the bleak mists to whate'er a cold-hearted song.

As we gazed in those glories of clear silver brightness,
And drank in the feelings of angels so pure,

With forms of such beauty and clear purity.

I felt then the chains that were hard to endure.

So softly and sweetly a form then approaches—

Aye, softer and sweeter than ever before.

And with a fond look of love stillimplores me,

To pray for deliverance in death nevmore.

With the bright sword of truth, go forth unto battle;

The banner now waving its light o'er your head;

Fear not, though loudly the cannon may rattle.

And around you lie thickly the dying and dead.

Ever be true to the cause you have wedded,

And shrink not though forms like monsters appear,

For many such forms that sword hath beheaded;

Now onward, and banish forever all fear.

J. H. F.

THE TRUE SPIRIT.

Impatience on the part of the advocates of any theory is sure to begot an opposition as positive as they are enthusiastic and dogmatic.

The true philosopher asks for facts, knowing that "one fact is worth a thousand metaphysical opinions," and having presented such to an inquiring public, his duty is done to that venerable and well known body—called the people. If they do not use the facts or fail to recognize them as facts, all further effort for the time would be useless. It may be consoling to believe, however, that

"Let Hercules himself do what he may,

The cat will mew and the dog will have his day."

since it has been the misfortune of every age to ignore some advance in the Arts and Sciences, which others have appreciated at a more advanced civilization, and were made happy in enjoying the blessings which naturally come with the very acceptance. So it will be with Spiritualism. Let the Senate of the United States act the follies of the past ever so often, on this and other reforma-

tory issues, calculated to bless the present and all coming ages—progress is sure to vindicate not only the providence that gave the revelation to the age, but the good sense, humanity and heroism of those who, in an ignorant age, work for its progress and development. We commend the good Spirit and sense of the following to the thoughtful consideration of the reader:

RAPPERS IN CONGRESS.—The manner in which the petition of the believers in Spiritual manifestations has been disposed of by Congress (laying on the table) will not result as the opponents suppose, in arresting the suspected derangement of mind, defect in the educational system, or restoration of a supposed diseased physical organization. We are for the investigation of everything, and would increase the energy of search as the subject is more closely enveloped in doubt and mystery.

The whole thing may be a deceptive and dangerous humbug; if so, let it be declared, and the unwary guarded by the decision of scientific examination. The vacant declaration that a phenomenon, which is presented in figures and sounds palpable to the senses, is a mere phantasm, that the audible rattling on a table, or the record of another's thoughts upon the paper, is merely a startling evidence of a too liberal incredulity, will not satisfy the human mind. This is not the way to expose a fallacy.

Whether we believe it or not, an investigation can do no harm. If it be true that the dead of this world can, from their home in the Spirit-land, take cognizance of time and use material agents to prove it, the fact would not be more dangerous than the conjecture. If the devil can monopolize our every sense and degrade the intellect to a mere toy for the marvelous, would not the great duty of life, the worship of God and submission to His will, be better subserved by the exposure? We refer to this subject because it is one of public interest, not that we have seen, talked with, or handled Spirits, or hold any commission in their service.—Mobile Evening News.

[For the Christian Spiritualist.]

CRIME AND ITS MOTIVES.

MR. EUBRO—Dear Brother: An accidental subject was brought up this morning, respecting the greatest and most prominent cause of crime. After interchanging views on this subject a short time, we made reference to an Annual Report of the Directors and Warden of the Ohio Penitentiary, for the year 1850. In looking at the table, that exhibits the crimes of the entire number of convicts which have been received at this institution, including those transported to the same from the old prison, it was found that amongst 2,427 convicts, there were 1,961 who were led to crime for the love of money; and only 563 for all other kinds of criminal acts, such as robbery, burglary, dueling, carnal knowledge with insane, incest, &c. In the latter acts of crime, there were 28 cases enumerated, where the destruction of human life was the object; 50 cases where the satisfying of carnal lust was the object; 27 cases of burglary, and the rest of the cases are uncertain. This table, as enumerated, gives us:

1,941 cases where money was the object;

253 " " life "

60 " " property "

50 " " lust "

Now if our members of Congress and State Legislators would look at this picture, and take this matter into consideration, they might probably be led to the discovery of preventives for the majority of these crimes. And in adjusting laws of reformation, it would be necessary to commence at the cause of the greatest amount of crimes first, which evidently is money. Now if we were called upon to draw up a memorial to Congress for the modification of the money laws, for the purpose of preventing crimes, (which are daily perpetrated in consequence thereof,) I would petition for money to become a common commodity—the same as any other production of the mechanical arts and sciences—admitting every citizen within the jurisdiction of the State to manufacture the commodity; and he who produces the most valuable article, of course will find the most ready sale for his commodity. And if this law and procedure will prove successful, I will agree to advise further. But first, let me remove the grand cause of seven-tenths of the daily crimes that are committed, and then we can better conceive of the remaining causes.

In the chapter above cited, the Apostle labors to prove the immortality of the soul, and that it rises out of the material body in which it is unfolded during our mundane life, as the unfolded future plant rises out of, or from the seed from which it is produced. See verses 19, 32, 37, 38. In these he says:—"If the dead rise not," or there be no resurrection of the living principles or substances, out of the natural body laid down, but all "perish" together, (v. 18) then "we," the apostles, who "fight the beasts at Ephesus" and suffer all kinds of persecutions and hardships through our mundane lives, are "all men most miserable." v. 19. If that were to be believed, then he said, "Let us eat and drink," that is, be happy while we can, "for to-morrow we die," that is, very soon we cease to exist, and let us be as comfortable as possible during our short career. Thus does Paul make his point, that there is a strong probability in my mind, that the majority of the other crimes herein enumerated, were stimulated with the aspiration for that heavenly treasure, (money,) which is so much desired, and sought after, by priests, lawyers, doctors, legislators, kings, and lords. And why should they "grumble" when their humble subjects imitate these sovereign lords and masters? For myself, I cannot see any propriety on the part of these lords and ladies in laying their subjects under any restrictions against what they term crimes; for we may begin with the *Book of Genesis*, and trace the examples of the line of lords, priests, and rulers, through all the dispensations, to the *exodus of the pilgrims* from the Eastern continent; to the landing at Plymouth Rock; and we find that they have always set the first example of crime. All historical accounts will speak for the truth of these remarks. Let us inquire for a moment, to see who excited the murderous onslaughts between sects and nations—which led to the perpetration of every act of violence that human skill could invent. Was it the subject? or was it the lord, and ruler? Let history answer these questions, and give me the *early of my own experiences and portents*. Why did you do what you did? Because you were led to it by your master? Who will tell me the first? As the apostle draws his line and plumb, it must be to expect his herald to rear his edifice; and as a set of ruling leaders lay down the draft of a temple, so must they expect their subjects to follow. J. Koons.

We wish to call the attention of friend Koons to two points in connection with the above reflections. 1st. As to money being the prominent cause of crime. We know it is an old complaint brought against money, since the sun and moon, and the stars have each their own glory. But the earthly material body, for instance, is a corruptible body of the grain or of the man, but raised or unfolded in an incorruptible body, or one that never wastes or decays. This incorruptible body was unfolded in the corruptible body, and although sown in the "dishonor" of being so closely connected with, or allied to a corruptible body, yet it unfolds into a state of "glory," or honorable incorruptibility, which it possessed in principle, while unfolded in the corruptible, dishonorable body or grain. Yea; it was so weak when sown in this corruptible body, that it yielded its appetites, so as to conform with the necessities of this weak and mortal material body, but

Not for applause—no, not for idle fame,
Do I invoke thee, messenger divine!
Not for thy aid to build an earthly name,
O no! I worship at a higher shrine;
I only ask for strength to grasp the pride
That dimly illus in my spirit-eyes.

Unfolding oft, with rapturous treasures fraught
Its glowing folds before my mind are flung;
Trembling with richer, purer, gems of thought,
Then human mirthless has ever sung;
And as the glowing pages o'er me roll,
Friends long unseen are pictured on the scroll.

I murmur not life's unnumbered ills;
All these the child of song can nobly bear;
When I wander on the summer hills,
Unseen companions guide my footsteps there;
And not a sigh 'er from my bosom stole,
But found its echo in some kindred soul.

And though my weak and childish heart is torn,
By every mirrored page of memory;
Though every rose conceals a ranking thorn,
Spirit of love, I still cherish thee;
Until I go beyond death's stormy tide,
And I'll reclaim thee there, my spirit-life.

And thou, too, death, come when my task is done,
Like a dear friend and beacon no avay;
Come when the boughs are laughing at the sun,
When the wild warbler sings his sweetest lay;
When winds, and streams, and rustling leaves prolong
The mellow voice of Nature's endless song.

Come not as a minister of the law attend,
Upon a trembling wretch condemned for crime;

But take me as one would ask a friend,
To take a ramble in the summer time;

Among the birds far from the haunts of men,
To live the days of childhood o'er again.

I fear thee not, O no, thy stern behest;

Can only close these feeble eyes of mine;

And bear me to a land more fondly blest;

Where I can rest still at beauty's shrine;

And still live on, delighted still to range,

O'er scenes more bright, more beautiful, more strange.

WEST TAHOE, Aug. 21, 1854.

(For the Christian Spiritualist.)

PROPHETICAL.

By MRS. FRANCES E. HYDE.

Time with pencil dip'd in light,

In beauty shall record,

That God by every human heart

Is fervently adored.

That every little flower that springs,

In beauty from the earth,

That every soaring bird that sings,

Doth worship God—and pourng forth.

Its songs of praise—to each is given,

The power with love sublime,

To mingle with the songs of heaven,

Beyond the bounds of time.

YOU ASK HOW I LIVE?

By JOSEPH HOBINS.

Living friendly, feeling friendly,
Acting kindly, doing kindly,
Soothing to do to others
They may do to me again.

Hating no man, scorning no man,
Wronging none by word or deed;

But doing good to all, serving

Thus I live, and thus my creed.

Harm-containing, fears-containing,
Is of little Christian use;

One soft word of kindly peace

Is worth a world of abuse;

Causing no pain, causing no load

Adds but darling to their night;

If thou won'ts improve thy brother,

Let the goodness be his light,

I have felt and known how bitter

Human coldness makes the world,

Every bosom round me frozen,

Every heart like stone cold,

Still my heart with kindness teeming,

Glad when other hearts are glad,

And my eyes a tear-drop dimple

At the sight of others sad.

Ah! be kind—life hath no secret

For our principles are true;

Kind hearts, seldom cold ones,

Blessing every bright bliss;

Lend a helping hand to others,

Smile though all the world should frown,

Man and woman are brothers,

Black or white, or red or brown.

Man is man through all gradations,

Little rocks it where he stands,

Man is man in every climate,

Scattered over many lands;

Man is man by form and feature,

Man is man in virtue too,

Man in all one common nature,

Speaks and binds us brothers true.

HONOR TO WHOM HONOR IS DUE.

By ALICE CAREY.

Honor him whose hands are sovng

Seed for harvest in their time—

Reverence those whose thoughts are growing

Up to ultimate sublimity.

All the progress of the ages

Are thy handiwork in their hands—

All the illuminated pages—

Of the books, into their plans.

Every warm heart you encelsing,

Every insect flying well,

Every insect in their keeping,

Has a history to tell.

The small, homely flower that's lying

In your pathway, may contain

Some exotic which the dying

Generations sought in vain.

In the stone that waits the turning

Or some curious hand, from sight,

Finding some secret in the light,

That would fit the world with light.

Let us then, in reverence bowing,

Ho! for most of all mankind,

Such as keep their great thoughts plowing

Deepest in the field of mind.

ON SLEEP.

No person of active mind should try to prevent sleep, which, in such persons, only comes when rest is indispensable to the continuance of health. In fact, once in the twenty-four hours, is as essential to the existence of the mammalia as the voluntary respiration of fresh air. The most unfavorable conditions for sleep cannot prevent its approach. Coachmen slumber on their coaches, and couriers on their horses, whilst soldiers fall asleep on the field of battle, amidst all the noise of artillery and the tumult of war. During the retreat of Sir John Moore, several of the British soldiers were reported to have fallen asleep upon the march, and yet continued walking onward. The most violent passions and excitement of mind cannot preserve even powerful minds from sleep; thus Alexander the Great slept on the field of Arbela, and Napoleon upon that of Austerlitz. Even stripes and torture cannot keep off sleep, as criminals have been known to slumber on the rack. Noises which serve at first to arouse sleep, soon become insipid to its existence; thus a stage coach stopping to change horses, wakes all the passengers. The proprietor of an iron forge, who slept close to the din of hammers, forges, and blast furnaces, would awake if there was any interruption to them during the night; and sick miller, who had his mill stopped on that account, passed sleepless nights until the mill resumed its usual noise. Homer, in the Iliad, elegantly represents sleep as overcoming all men, and even the gods, excepting Jupiter alone.

The length of time passed in sleep is not the same for all men; it varies in different individuals, and at different ages; but it cannot be determined, from time passed in sleep, relative to the strength or energy of the functions of the body or mind. From six to nine hours is the average proportion, yet the Roman Emperor, Caligula, slept only three hours. Frederick of Prussia and Dr. John Hunter, consumed only four or five hours in repose, while the great Scipio slept during eight. A rich and lazy citizen will slumber from ten to twelve hours daily. It is during infancy that sleep is longest and most profound. Women also sleep longer than man, and young men longer than old. Sleep is driven away during convalescence, after a long sickness, by a continued fasting and the abuse of coffee. The sleepless nights of all ages are almost proverbial. It would appear that carnivorous animals sleep in general longer than the herbivorous, as the superior activity of the muscles and senses of the former seem more especially to require rest.—*Exchange*.

MAGNETIC MAGIC:

or
Historical and Practical Treatise on Ex-
cinations, Cabalistic Mirrors, Suspen-
sions, Compacts, Talismans, Convul-
sions, Possessions, Sorcery, Witchcraft,
Incantations, Sympathetic Corre-
spondences, Necromancy, etc., etc.

Translated from the French of L. A. Chagnet,
Author of the "Celestial Telegraph."

FOURTH DIALOGUE

SUSPENSIONS.

This Brahmin has also the faculty of remaining several hours under water. All sorts of hypotheses have been made by the newspapers to explain this prodigy, but we must confess that, until now, they have not been successful in their suppositions.

Now the newspapers of India are edited by Europeans, who are perfectly able to appreciate with justice the fact I have related; and yet the author of the Manual forgets so far this circumstance that he makes only the following observation, which is as full of ignorance as stupid presumption: "You will see that the European domination does not prevent this country from being the fatherland of prodigies and fables." But, Sir, if you are able to open our eyes upon the pending phenomenon, why do you not do so? Why do you not reveal to us this wonderful secret?

JON.—Oh! my good friend, where are we going?

ALBERT.—To the search of truth; but as I perceive you are not yet prepared to receive it, especially from men who have not a scientific reputation, I shall adapt myself to the slow process of your mind, and begin by quoting the opinion of Dr. Billot on the subject. I extract the following passage from his Correspondence on Vital Magnetism with the venerable Deleuze, &c., vol. 1, p. 88:

"60. "Mary punctually observed the prescribed diet, when one day, tired with the insipidity of her food, she chanced to take hold of a raw slice of garlic, and rubbed her bread with it. But as she was approaching it to the bread, she received a violent blow on the under part of her hand, and the piece of garlic was thrown to the ceiling, and could never be found again. Mary burst into a loud laugh, and profited by the lesson. I have been an eye-witness of this fact, together with all the inmates of the house."

The same writer says, p. 180:—"But to put an end to our polemics on this theory, I shall quote some of the facts which are so abundantly recorded in our ephemeris; and these facts are all positive, since they are all material, and have been witnessed by all other members of our society, no less than by myself: all these gentlemen have likewise handled and touched these material objects. It is

from such facts, and many similar ones which I witnessed during a period of twelve years, that my conviction has been necessarily determined in the sense of these phenomena. They had obtained in their cabalistic club. Death has unfortunately intercepted this labor; I cannot, therefore, show you more than a few scraps connected with the questions which occupy us. But I must previously tell you that this club, of which the Colonel was a member, had been instituted exclusively for studying the hermetic art; all its members were learned men of the highest distinction, who believed in the possibility of the transmutation of metals, and in a universal panacea. It was with the hope of succeeding in this realization of their wishes that they opened this circle, directed by one of the most remarkable lucids in this kind of clairvoyance. The magnetic subject was himself guided by disembodied Spirits, who had during their lives, and persevered after their death, a particular taste for these studies. I will relate here some few facts which have a direct relation with the present question. I let the Colonel speak:

"65. 1st fact. "As we had no water of mercury, and yet it was indispensable to our experiment, Scarcely can be seen under the ashes a small brilliant point, the size of which does not exceed that of a pea; there is, moreover, no kind of little wood to light two immense logs which are in the hearth, Mary has not even a match!" And for sole-bellows there is only an old broken India cane! Who will come and help the poor girl? Her mother? No; Ad—was put to sleep by Mr. P—, who soon told him: "Call Mikenas and order him to bring some of this water." Scarcely was the invocation uttered, when we saw a decanter placed spontaneously on the outside of the window."

"66. 2d fact. "Almost all the members of said club were in the habit of snuffing, but could not find any quality of tobacco that suited their taste. They were, in consequence, particularly desirous to try a certain tobacco of the United States, the introduction of which is not permitted in France. Ad—being sent to sleep and consulted, answered to his mesmericer, Mr. P—, that it was quite easy to have some of this tobacco brought from Germany, and review the different opinions of its distinguished philosophers on the subject.

I am indebted to M. Grolig, a distinguished painter at Versailles, for the translation of the following passage, extracted from a work published in Germany in 1846, under the title of "The Lucid of Prevost," by Dr. Kerner. This book produced an immense sensation, not only in consequence of the metaphysical, philosophical and religious questions it treats of, but also in consideration of its author, a learned and conscientious magnetizer, whose name is illustrious all over Europe.

"50. It is said, pages 86 and 87, that "Whenever Mrs. Kauff placed her hands in water, the lucid was seized by a general debility, and could not during the whole day drink any sort of liquids, without being at once seized with dizziness; but after sunset she was able to drink without inconvenience.

"Whenever she took a bath all her limbs, chest and arms, were ceaselessly agitated and repelled towards the surface of the water. This singular effect was so powerful as to oblige several servants-maids to make use of all their strength to keep her immersed in the water."

"60. "When I put my fingers near those of Mrs. K., hers were attracted just as iron may be by a magnet, and it was thus that I was enabled to lift her from her bed against all law of gravitation." . . . The author quotes here the following statements, which are taken from the work of Mallers, (description of Freiberg.)

"61. In 1820, a sick woman was suddenly lifted up from her bed to a height of seven or eight feet, and thus soared in the air as if she was willing to escape through the window. Two porters, Dachsel and Waldenbourg, were present and witnessed the reality of this narrative. Waldenbourg took the woman in his arms and brought her back to her bed, with many prayers addressed to God."

"62. Korsk, in his "Deuteroscopie," (vol. 2, page 230,) mentions a man who was so highly magnetized that "he was taken from the ground and lifted to such a height that many of the witnesses stood under him, in order to prevent his being injured by falling down."

"63. Resuming the examinations of the phenomena he observed in his clairvoyant during her long sickness, the author says: "In the meanwhile she slept for seven days that she was magnetized by a Spirit visible to her alone, who did so with his three fingers elongated and saturated with luminous matter. The passes did not usually descend below the pit of the stomach. In this Spiritual figure the clairvoyant recognized her grandmother. An incredible, though well authenticated fact, is that, for a long time, any object whose touch might injure her was taken and removed by an invisible hand. Thus, a silver spoon was often seen to leave her hands and place itself on a plate several feet distant. These objects slowly crossed the room, and quietly reached the proper place without being thrown there."

"64. "It often happened that the amulet on her neck, left its position and ran over the bed coverings, as an intelligent being might have done; it

sometimes even ran over the floor, and the assistants were obliged to catch it and bring it back. However incredible may appear these facts, they are testified to by eye-witnesses worthy of the utmost confidence. In her magnetic sleep, Mrs. K. thus explained these phenomena: 'This man acts purely by means of his art; it is a sort of magical action. He wishes again to have this amulet in order to be paid for another, because he knows that now I am accustomed to it I could not do without one.' She wore this amulet for three months upon her back, and when it was given to me a year later, I found it was made up of the following substances: assafetida, sabina, tylorus, 2 grains semen-tramoni, a very small magnet, and a slip of paper upon which was written, 'It is to this that appeared the son of God, let him destroy the works of Satan.' This amulet had been given to her by a man who was reputed to have the power of healing these sorts of maladies."

Some facts which have been told me by Colonel Rogers and others, members of the famous cabalistic club, will not be, I trust, out of place here. If the assertion of Dr. Kerner is acceptable in this case, I do not see why that of the Colonel would be expected to. As I said before, one fact, well authenticated, leads us to admit an hundred others of the same nature. It would be absurd to admit a fact because it is signed by such a name, and reject a similar one because it is signed by another; that is the process adopted by all religions, each one admitting its own miracles, and rejecting those of all others. The same thing happens, too, in sciences; each school swears for the truthfulness of its master, and lavishes ridicule